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appears to intellect and theory, it is especially unfortunate for practise. When extracted from their natural setting these spiritual phases of experience are deprived of their proper functions; or better, when hot enthusiasm and incidental imagery have fashioned out an independent realm of the Spirit, there is an inevitable backward discrediting of the more prosaic, but less fictitious values in every-day living.

Instead of keeping ourselves attentive and ready to work out and appreciate to the full all the suggestions of a better living that run through daily experience, we find ourselves committed to an ontological dualism. The need, then, hardly calls for restatement; it is not so much for an injection of a foreign spiritual something into the material, nor a justification of this immediate world by contorting it into line with an other-world perspective, but a rediscovery of the beautifuls and goods and desirables within the present, given existence. And this is only to rediscover what was always felt, but what has been so frequently symbolized and resymbolized that form has hidden gist, that imaginative and poetic incrustations have hidden the original living essence. Thinking man with his playful fancy and his ponderous intellect needs constantly to keep alive a sense for the vital in his values.

And now in a nutshell: The traditional problem of spirit *versus* matter may be given vitality by being taken in a larger sense as the spiritual *versus* the material, for this distinction is found rooted in a natural, but relative distinction within the growth of any human experience, whether taken in terms of interplay of thinking processes or of the interrelations of experienced content. It is the distinction between the data of immediate and imperfect environments and the ends of remote and desirable conditions yet to be effected. How it easily becomes exaggerated is shown in the history of philosophy and even to-day in many philosophic and religious conceptions. To be vital, however, the category of the "spiritual" must be kept elastic and applicable directly to the absorbing, but changing values of purposive living.

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SOCIETIES

NEW YORK BRANCH OF THE AMERICAN PSYCHOLOGICAL ASSOCIATION

THE New York Branch of the American Psychological Association met in conjunction with the Section of Anthropology and Psychology of the New York Academy of Sciences, on November 27,

at Columbia University. Following are abstracts of the papers presented:

Echolalia in Idiots: Its Meaning for Modern Theories of Imitation.

DR. L. S. HOLLINGWORTH.

Echolalia (which is a curious tendency, found in aments and in certain insane patients, to echo or repeat whatever is said to them or in their hearing) has occasionally been described in the literature of pathological psychology, notably by Barr. The present paper describes three cases of echolalia in idiots, one case being a child of five years, the second, a child of eleven years, and the third, a man of about thirty years. These patients showed a marked ability and tendency to repeat automatically whatever was said to them, revealing no understanding of the question-response situation. Instead of replying to questions, they simply repeated them mechanically.

Such cases are of great interest in connection with modern controversies about the nature of imitation in man. Professor Thorndike has recently called into question former ideas about imitation, and has debated the propriety of its inclusion, as a general tendency, among the instinctive tendencies of man. Professor Montague has made persuasive objection to Professor Thorndike's discussion and final conclusion, holding that the potency of behavior to produce similar behavior in witnessing human beings, can not be satisfactorily explained on the ground of a few specific inherited tendencies plus the laws of habit formation in general.

Does the behavior of our three idiots furnish any new light to the controversy? It would be desirable to have much more information about the development and the modifiability of the echolalia which they showed. However, it is very difficult to see how their tendency to duplicate behavior experienced is to be explained except on the basis of instinctive imitation. The patients were idiots, incapable of adapting themselves independently to even very simple situations, or of understanding the significance of what was said to them. Their "echoing" would seem to be inexplicable by the laws of habit formation in general, or on the basis of any specific inherited tendencies. If we explain the behavior of such patients as due to an instinctive tendency to imitate, shall we assume that they suffer from some characteristic lesion which sets them apart as a separate species? Or does their reaction indicate the presence of an instinct which is an element in the original nature of man, and is distributed according to the curve of probability? (To appear in full in the *Journal of Educational Psychology*, May, 1917.)

Shrinking of Images. DR. G. C. MYERS.

Eight graduate students of Columbia University, under certain

standardized conditions, cut threads which represented one of two dimensions of some familiar object voluntarily selected which could not be seen during the experiment. These threads were placed between the pages of a magazine where the date and introspections were recorded. One subject first imaged tactually then visually; the rest, as a rule, imaged visually. Some imaged once a day, some twice, and some three times until they each had about fifty records. Later these threads were measured in millimeters by the writer.

Four other subjects thus imaged ten familiar objects successively for six continuous hours, of whom two selected later an arbitrary thread length and repeatedly cut threads for one hour to equal the memory length of that thread. Five more did the same for one half hour. Twelve subjects for one hour each also imaged an object which had been presented before the experiment began. Its dimensions were 228-44 mm. Those dimensions which were voluntarily selected ranged from 34 inches to about one inch.

Curves were presented of individuals, and of the group of twelve. Although there were considerable individual differences there were no exceptions to the rule that the general trend of the curve was downward. Most resembled the learning curve. The curves for length and width were remarkably parallel. The size of the objects imaged as a rule were greatly underestimated. This was only a preliminary report.

A Comparison of the Binet-Simon Tests of Intelligence and the Squire Graded Mental Tests. DR. J. C. BELL.

The Binet tests have been criticized because of the trivial nature of some of the tests, the arrangement of the tests, and the principle of mental age. The Squire tests were constructed with greater regard to psychological analysis, but have been used as a graded series only by Squires herself. It was proposed to investigate the relative values of the two series of tests for school purposes. Both were given to twenty-three elementary pupils in grades four to seven, inclusive, three from each half grade except the high seventh, where only two were available. No retarded pupils were included. By the Binet tests the mental age of the pupils ranged from one year below their chronological to four years above. To reduce the results of the Squire tests to a single expression for each pupil, the highest score in each test was placed equal to 100, the lowest equal to 0, and the other scores were reduced to corresponding values. The results for each individual in the eighteen tests were then averaged for a final score. The Pearson coefficient of correlation between these scores and the Binet mental ages was .70. The Binet tests were found superior because they could be given in one fourth the time required

for the Squire tests, because the interest of the pupils was maintained at a higher pitch, and because the results were more easily interpreted.

Psychological Analogy in Political Theory. DR. J. P. TURNER.

(The reading of this paper has been postponed until the February meeting.)

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REVIEWS AND ABSTRACTS OF LITERATURE

Fortschritte der Psychologie und ihrer Anwendungen. Herausgegeben von DR. KARL MARBE unter Mitwirkung von DR. WILHELM PETERS. Vols. II.-III., Hft. III. Pp. 371, 184.

In these numbers of the *Fortschritte* we may notice a few of the more important communications. In Volume II, pages 1-133, Stoll presents an elaborate analysis of the errors in writing. Twenty-seven members of a seminary copied texts for an hour and seven minutes, and the results furnished the material upon which the study is based. In general it was found that the sources of error were due to the relative frequency of the words, to inhibition of the Ranschburg type, *i. e.*, inhibition of similar sounds and meanings, to perseveration of words or parts that had been written or that were to come, and upon the introduction of associated ideas. The relative frequency of each of these causes follows the order named above. Inhibition accounts for most of the omissions; the replacement of a more usual for a less usual word for the substitutions; and perseveration for the greatest number of additions. It is a careful and suggestive piece of work.

In Heft II. of the same volume, Pick cites three pathological conditions that bear upon psychological problems. One gives an account of two women who showed what he called negative abstraction, failure to observe and to recall all but a single element in any object, in this instance its glitter or sheen. A second he interprets as showing that the impersonal sentence really has a subject in some conjectural force or capacity from the fact that certain patients always used it to describe their acts when they did not themselves feel responsible for them. They referred them to some force active within themselves. In a third he traces instances of plagiarism in certain pathological states to a failure of recognition of the material that is recalled.

Von Frey in the same number gives a summary of the present